

THE REHEARSAL.

1. Mr. *Lauder's* Book so fully Answer'd, that the *Review* will let us see no more of it.
2. His Answer as to the *Forc'd* Consent of *Pharaoh* to let *Israel* go.
3. His Parallel betwixt *Pharaoh* and King *James*. Wherein he Blackens the *Revolution*.
4. Why the *Israel-Jacobites* did not Return, when *Pharaoh* Pursu'd them, as the *Review* asks.
5. He has not yet so much as Offer'd to Justify his Bold Assertion, yet Boasts of *Victory*!
6. He makes a *Merry Tale* of the Commands of *God*, and Objects *Thieving* and *Cheating* to the *Almighty*!
7. The *Israelites* had no Intention of Defrauding the *Egyptians* of the *Goods* and *Jewels* they Borrow'd from them.

SATURDAY, March 20th. 1707.

(1.) *Country-man*. IF you had not Accepted of Mr. *Review's* Offer to Lend you Mr. *Lauder's* Book, of which he so much Boasted, he might have said you were Afraid, and Durst not Look into so Terrible a Learned Piece which you cou'd not Answer. But since he has made so much Ceremony of letting you see it, we may suppose he has some other Reason for keeping up his *Bear*.

Rehearsal. Let him make a *Kirk* and a *Mill* of it— He knows what that means. But we may know *Hercules* by his *Foot*. He has told Us the Contents of it, That *Bishop* and *Presbyter* are the same thing, and Consequently that the first *Episcopal* Church was *Presbyterian*. Which is that poor *Logomachy* or Playing with Words I took Notice of at my Entering upon that Subject in the Beginning of this *Volume*. For I knew they had no more to say, and must Recurr to this when ever they were Pinch'd. And now you see I have Guess'd right. If ther be any thing else in Mr. *Lauder's* Book, Mr. *Review* may let us know it, without the Difficulties he has Propos'd as to the Safe Return of his Book, &c.

Country-m. No doubt he has found this out, since he will not give you leave to find it out for him. For you told him this before, and he has not Deny'd it, or said any thing in Answer to it. So that we may Conclude you have already fully Answer'd Mr. *Lauder's* Book.

(2.) But ther is something in the *Review* of the 4th Instant which looks like Argument, and seems an Answer to yours, Ma-

ster. You had Observ'd, among other Instances of *Fassive Obedience*, That *God* wou'd not Permit the *Israelites* to go out of *Egypt* (tho Grievously Oppress'd, and in most Bitter *Servitude*) till their *King* gave them his Leave to Go. Till when *God* wou'd not suffer them to Attempt their own Rescue by Force or taking Arms against their Lawfull *King*, tho' a Bloody Tyrant; and Notwithstanding they were 600 Thousand Men, which was sufficient to have made a Rebellion in any *Kingdom* of the World.

To this the *Review* says That *Pharaoh* did indeed Consent. But how? says he, Was it a *Willing* and a *Free* Consent? Or was he *Forc'd* to it? He says, If *Pharaoh* Consented to let *Israel* go, *King James* Consented to *Abdicate the Crown*; and it will be hard to Prove any Violence in the World but what has the same Consent.

(3.) *Rehears*. I cannot make him leave off Blackning the *Revolution*. He will have the *Abdication* to be a Force and a Violence, that he may Found the *Revolution* upon the *Deposing* Doctrin, and make it as Odious as the 30th of *January*, to Justify his *Dry* and *Wet* *Martyrdom*! Of which, and his Defence of it, I have spoke sufficiently already.

But now as to his Parallel betwixt *Pharaoh* and *King James*, he cannot make their Cases alike, even tho' I shou'd Grant him his Supposition (which I desire him to Remember I do only for Argument sake, as I did last Saturday when he wou'd make me a *Jacobite*) Suppose then I say, but no ways Granting, That either a *Foreign Force*, or the Desertion of his own Subjects did Force King

King James to Consent, and to Chuse an Ab-dication, yet this will not be a Like Case to that of Pharaoh, whom God took into his own hand, and Subdu'd him with Plagues sent Immediately from Heaven, without the Intervention of Dutch Troops, or any Act of his own Subjects. Had King James been Chas'd out of England by Thunder and Lightning, and his Subjects had Stood Still, as the Israelites did, to see the Salvation of God, then ther had been something of Parallel in the Case.

(4.) Country-m. But the Review says—
“Why did not the Israelites, like Passive Obedience Jacobites, when Pharaoh pursu'd them, and they found it was against his Royal Consent that they were going away, why did they not tamely lay down their Arms, and go Back again?”

Rehears. Because God Commanded them to Go forward, and to Fight in such a Place. And there, not to Fight, but to Stand still, and see the Salvation of God. Which Salvation was Wrought for them by God Himself immediatly, not by their own Arms, or God's permitting them to make any use of them against their King, tho' Coming with a full Intention to Destroy them.

(5.) Country-m. The next Words in the Review are an Exultation and a Triumph for his having so Cleverly Answer'd this Argument of yours about Pharaoh and says of it Insultingly, This is the Powerful Argument to Support Tyranny and Oppression and indeed it wants such Assistance very Much.

Rehears. I leave it to the Reader to Judge what Cause he had for this Vapour! And whether he has yet found out an Instance of God's Allowing Subjects to take Arms against their Sovereigns, which Mr. Review Asserted to be the Constant Practice of God in all Ages. This I deny'd, and said it was so far from Truth, that the Quite Contrary was the Truth. And I put it upon Mr. Review to give any one Instance in any Age to Justify his Assertion, which he has not yet done. Yet see how he Bounces of Victory! I brought this Instance of Pharaoh (among others) to shew the Quite Contrary Method of God, who tho' He has permitted his People, for their Sins to be Evil Entreated through Tyrants, yet gave He not them the Liberty to Deliver themselves, of their own heads, by taking Arms against their Princes. And you have seen how Notably the Review has overthrown this Instance of Pharaoh! Tho' if he had done it as much as he has Boasted, yet it wou'd still Remain upon him to shew when God did Approve of Subjects taking Arms against their Princes. For he has forgot that this is the Question, and what he did Assert, but has not Prov'd, or so much as Offer'd at it. Yet Glories of his Conquest!

(6.) Country-m. He thinks it Proof enough to Call this a Merry Tale. For is not that Despising it, as if ther was Nothing in it? He says, in Answer to you,

“Is it not a Merry Tale to tell Us, that GOD wou'd not let the Children of Israel go out of Egypt, till they had Pharaoh's Consent, and from thence to prove, that ther is no Resisting against a Crown'd Authority? Can it not as well be prov'd by the same Rule, that Thieving or Cheating is Lawful because God commanded the Israelites to borrow their Egyptian Neighbours fine things, Jewels &c. and then run away with them?”

Rehears. If he cou'd shew the like Command from God for the Israelites taking Arms against Pharaoh, as for their borrowing the Jewels &c. it had been as Lawful for them to have done the One as the other. And has not God Power to Dispose of our Goods as well as of our Lives? But Mr. Review REVERENTLY calls the Command of GOD Thieving and Cheating! And is not Pleas'd that God who wou'd not Suffer the Israelites to Invade the Prerogative of their Prince, shou'd make so free with the Property of the Subject; but gave them Leave to Spoil the Egyptians, and yet not to lift up a Hand against Pharaoh, who was their Persecutor.

(7.) Country-m. But bating the Command of God, was it not Cheating in the Israelites to Borrow Goods of their Neighbours, with Intention not to Restore them?

Rehears. No such Intention do's Appear. For all that Moses ask'd was To go Three Days Journey into the Wilderness to Sacrifice unto the Lord their God. And we have no Reason to believe that Moses or the Israelites knew more at that time. Nor wou'd the Egyptians so freely have lent their Jewels &c. if they had thought the Israelites were never to Return. But God having miraculously Destroy'd the Egyptians, Commanded the Israelites to go forward, and to Return no more into Egypt. And this in Effect prov'd a Spoiling the Egyptians, but without any such Intention in the Israelites when they Borrow'd these things.

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